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nature of the being educated. The possibility of education thus granted, Mr. Rabenort shows us Spinoza's view of the elements of human nature, and sets forth his doctrine of the supremacy of the intellect. The author then turns to the complications of personality; individuals differ, and individuals also unite to form social groups. So we arrive at the criteria of education; Spinoza accords priority to social intercourse and the preservation of life and health. The general aim of the essay is to prove, by exposition and full quotation, that the omission of Spinoza's name from the roll of philosophers who figure in the History of Education is unjustified; the author hopes that, the hint once given, the bearing of the Spinozistic philosophy upon education will attract the labor of other hands.

"Obscene" Literature and Constitutional Law: a forensic defense of freedom of the press. By T. SCHROEDER. Privately printed for forensic uses. New York, 1911. pp. 439.

The Social Evil in Chicago: a study of existing conditions with recommendations by the Vice Commission of Chicago. Chicago, Gunthorp-Warren Printing Co., 1911. pp. iii., 399.

Report of the Vice Commission of Minneapolis to His Honor J. C. Haynes, Mayor. Minneapolis, Press of H. M. Hall, 1911. pp. 134.

The Answer. By W. J. CHIDLEY. Melbourne, The Australasian Authors' Agency. 1911. pp. 79.

The first of these volumes, which consists in the main of articles already printed in popular, medical and legal journals, argues, as its title implies, that the existing postal and other laws against 'obscene and indecent' literature are unconstitutional, and that the resulting suppression of information is contrary to public welfare. Its subject-matter is therefore of sociological rather than of psychological interest; we note, however, that it contains a psychological and ethnological discussion of Modesty, the results of which are in substantial agreement with those of the best modern authorities.

The next two books,—the one of them was at one time forbidden the mails; so that, in its case at any rate, Mr. Schroeder's protest is justified and timely,—are also sociological in character; the Chicago Report contains data of some importance for social psychology.

The question which Mr. Chidley seeks to answer is that propounded by Montaigne: "What has rendered the act of generation, an act so natural, so necessary and so just, a thing not to be spoken of without blushing, and to be excluded from all polite discourse?" The answer, freed of all irrelevancies, is this: The act has been misunderstood, popularly and scientifically. The author's view is a physiological, not a psychological hypothesis; we give it mention because he declares that for many years he sought, in vain, to publish a book on the subject. We suspect that the failure to find a publisher is due less to the nature of the subject itself than to the apparently extravagant theories and inferences with which Mr. Chidley invests it.

An Outline of Individual Study. By G. E. PARTRIDGE. New York, Sturgis & Walton Co., 1910. pp. v., 240.

This little book suffers from two disadvantages: the first, that it appeared in the same year with Whipple's far more elaborate *Manual of Mental and Physical Tests*; the second, that it bears a curiously

misleading title. To those who know beforehand nothing of its contents it must suggest an outline for self-education, a sort of correspondence-course in book form; to those who are acquainted with its purpose, it must suggest a comparison with Whipple's larger work. For it is, in fact, not an outline of individual study, but an outline of the study of individuality, a guide to the teacher who wishes to acquire a sympathetic and intelligent understanding of the character, temperament, and latent possibilities of the pupil. Its aim is thus more general and its treatment more elementary than those of Whipple; it may be used in schools that do not yet possess the equipment for a formal course in mental and physical tests; even where such a course is given, it may serve, as collateral reading, to give a broad perspective; and it will be of real aid to the Normal School graduate who is called upon to conduct, with small means and with less experience, a first examination of the children under her care.

Pt. i., on the history and theory of individual study (i. e., study of individuals), is of minor importance. Pt. ii., on the practical study of individuals, and Pt. iii., on the application and results of individual study, are the really useful portions of the work. The topics discussed are health, bodily characters, measurements of the body, movements, mental traits, emotions, interests and instincts, senses and perception, memory and association, free mental activity (imagination), and purposive thinking; there follows a statement of the results obtained by the application of the methods described to two children, identical twins, brought up in the same surroundings, but grossly differentiated by the fact that the one had suffered an attack of brain fever.

A valuable feature of the book is the vocabulary of terms denoting mental traits (pp. 106-111, 118).

Justice and Happiness. By W. BENETT. Oxford, The Clarendon Press. 1911. pp. 140.

The first of the two essays which make up this little volume is concerned with the definition of Justice, and the application of the concept as defined to various social problems. All justice, the author finds, is either retributive or distributive, and the guiding principles under both heads are personal equality, and desert or equality of value. In retributive justice, rewards and punishments are governed entirely by desert, and the position of the parties before the law, by personal equality. Distributive justice is a compromise between equality of persons and equality of deserts; perhaps, more correctly (in view of the way in which the original principle of equality of desert has been obscured by history), between personal equality and personal inequality. Genetically, justice, like the social habit itself, is an immediate product of the necessities of man's position in the world; it has its root in prehuman instincts. Justice owes its steady pre-eminence among ethical values to the fact that it is by far the most important condition of freedom; and freedom may be defined as the political and social conditions which secure the greatest possible evolution of power towards the realisation of a national end, which is also ethically valuable.

From Justice the author passes to Happiness. Justice is the primary condition, not of happiness generally, but of all that makes happiness worth having; for Justice necessarily conditions freedom, freedom conditions forward evolution, and forward evolution determines the ethical value of happiness. After a psychological char-